SISTERS' ENDEAVOR DEPARTMENT.

PROPOSITIONS.—1. The Paschal Lamb was a type of Christ. 2. The Bible teache that Christ ate his last supper with his Disciples before the hour or day appointed by the law of Moses for observing the legal Jewish Passover, and expired on the Cross on the day and hour fixed for the sacrifice of the Paschal Lamb. 3. The Legal *Jewish* Passover, modified by Jesus Christ is the proper Lord's Supper for the Christian Church.

My second argument on the second proposition relating to the Passover.

The Sisters' Christian Endeavor of the Brethren Church is a regularly incorporated body with qualified trustees. Churches and property may be deeded to them, bequests and donations made, with full assurance that all will be appropriated in developing New Testament Christianity. Remember the Society in your wills.

GENERAL OFFICERS.

Mary M. Sterling, Pres., Masontown, Pa., Mary E. Garber, Rec. Sec'y., Ashland, O., Bessie W. Perry, Cor. Secretary, North Manchester, Ind., Sarah Keim, Treasurer, Louisville, Ohio.

INSTRUCTIONS.

Address Mary M. Sterling for information about organization, charters and methods.

Address Mary E. Garber, in making reports of election of officers, and any information intended to go on the general record of the society.

Address Bessie W. Perry in making reports for publication, and in general correspondence.

Address Sarah Keim in remitting the dues belonging to the general society. Send money by post office money order, registered letter or drafts.

How to Organize a Branch S. S. C. E.

Let any brother or sister interested in the formation of a branch society talk the subject among the members, and request the pastor to announce a meeting of the brethren and sisters—especially the sisters. Let them discuss the general constitution and the propriety of organizing. If five or more sisters favor it, let them choose a local name for their branch, select the required number for charter members, write their names plainly, spelling in full the first name of each, decide upon some one to whom the charter shall be sent, and mail the same to my address. A charter containing the number of your branch, your local name, the names of your charter members, and the date upon which it received the seal of the Sisters' Society for Christian Endeavor, will be forwarded from the hands of our Sec'y. Let the person receiving the charter, immediately, or as soon as convenient, call a meeting of the charter members with as many more of the brethren and sisters as wish to attend. Let the charter members then copy their charter into a record, transcribe their names, adopt by-laws by which the branch is to be governed, and elect officers for the year, beginning with October. Applications for membership may be received before or after the election of officers by subscribing the applicant's names to the list headed with the charter members. For the convenience of branches, a code of by-laws has been published by the Board. It may be altered, changed, suspended, or amended.

And now, my dear sisters, let us have your orders for charters as fast as possible. The work of organization should all be done before the last week in September. Then we, a thoroughly formed compact, are ready for "Christian Education, Spiritual Growth, General Mission and Church Work;" as one person move with a perfect ideal moving forward to the overthrow of all that is evil, and to the building up of all that is good. God bless us!

M. M. STERLING.

Masontown, Pa.

A friend requested some time ago that I should take hold of the work by writing for the Sisters department of the EVANGELIST, in the interests of the S. S. C. E., and as this is the first favorable opportunity since, for so doing, I will now most cheerfully try to help what I can in the good cause.

First of all, in starting out in this work, our aim should be to assist one another into a better and more useful way of spending this life. We want to devise new plans and make changes in our way of doing, so that our usefulness will be of a higher order, ever manifesting itself in the tearing down of evil, and the building up of that which is good.

We want to become more spiritually in earnest, so that each one may learn to know that there is such a thing as individual responsibility in the great work of saving souls.

Dear Sisters: Let us now come and confer with one another through these columns as to what or which would be the better course to persue in the different branches of Christian work. Let us ask and answer questions regarding our duties as Christians, which cannot fail to bring light to many a beclouded mind.

"Jems of price are deeply hidden
'Neath the rugged rocks concealed;
What would ne'r come forth unbidden
To thy search might be revealed."

The field is white, ready to harvest, and we wonder who will come and help us glean and take care of the precious grain.

When we see how comparatively few, even of professing Christians, that have ever learned *how* to visit the sick, in order to benefit them, we feel as though that would be a proper place to begin. Let those who have been interested and watched for the results of their efforts put forth at that kind of work, report to their sisters, which will, we feel sure, be a means of accomplishing much good.

There is a right and a wrong way of doing things; let us seek, and ever choose, the right way.

And then too, that dread enemy, selfishness, scripturally termed carnality, which is spoiling so much Christian influence, how much persuading and reasoning is awaiting our attention there.

When we look at the picture of modern religion, selfishness in some form or other is perched upon every place of any prominence, while Christ the Saviour is hid away somewhere in the background. Now this state of things ought to be reversed, and it is our duty as well as happy privilege to usher in the welcome event.

There are many subjects now open for remarks before the readers of the EVANGELIST that should receive more attention from the sisters. We should not allow such opportunities for doing good to slip by unimproved.

Let us write often, ever trying to have our articles short and pointed.

MRS. LAURA SLOTTER.

July 30, '88.

DEAR EVANGELIST:—I do feel so like having a talk with the dear readers of the EVANGELIST, that it seems to me I cannot resist. And while I am writing, my eyes glance towards a little poem which lies in front of me, headed "I obey!" and the words run like this:

"Write, a voice keeps saying,
So write the thoughts that unto you are given."

I am wondering how many of us obey. I, for one, this morning feel so condemned I can hardly write for the blinding tears that will come in spite of every effort to suppress them.

How often are we called by that still, small voice within us that we light-minded pass by unheeded. These words have come to me over and over, are we doing all we can for the cause of Christ? Oh, dear sisters, I feel like taking you by the hand and saying, "let us lay every unnecessary thing aside and be wide awake to our Master's calling." The fields are so large and the laborers so few, let's do what our poor hands find to do with all our might. I pray God speed S. S. C. E. I hope I may be one of their number ere long. As we are few in number at present, and somewhat scattered, we all have to do as advised some time ago. Will have to build up a church first. May God help us to do all in our power as we have unconverted souls all around us.

With a strong desire to be remembered in your prayers, I remain your weak sister in Christ.

JULIA FAIDLEY.

Burr Oak, Kan., Aug. 2.

If the Mists Were Cleared Away.

Essay read at S. S. C. E. at St. James, June 17th, by Minnie K. Wagner.

There is a disposition almost universal in man to judge, to criticize, and too often to condemn. Man looks at his fellowman and sees that which is not according to his own tastes; a form of dress, or style of bearing differing from his own, a nobler deportment, a loftier mien, a more commanding air, and forgetting that we must not judge by appearances. He pronounces him proud and high-minded. Perhaps he may be proud, and perhaps he may be humble in spite of his more stylish appearance and loftier bearing than he who criticizes him. Who shall judge? Shall man with the mists of human weakness, self-pride and self-ighteousness enveloping his soul? Let us hear the answer from the lips of our blessed Master. "He that is without sin among you, let him first cast the stone at her." Who will cast the stone? Who will say "I am clean, I am pure, I am meek and lowly and humble, I am whole, every whit?" The Master said: "Why callest thou me good? None is good save one, that is God;" and if such are the words of the blessed Son of God, who shall attain unto such perfection of holiness that he need no longer say, "I am an unprofitable servant," but may henceforth make himself judge over his fellowman? Hear again the words of the Master: "Who made me a judge over you?" Ah, who has made man judge of his fellowman? Who can look into the heart of his brother and cry "unclean! unclean!" Oh sisters, let us be careful. Beneath that proud exterior may be a nature tender, sensitive and true; a heart whose meekness, gentleness and humility would bring a blush of shame to the cheek of the accuser; a spirit that has struggled and fought and battled with pride and sin far more earnestly and prayerfully than he whose outward appearance meets the approbation of the most critical. Oh, methinks if the mists were rolled away and we could look down into the hearts of our fellowmen and read them as God reads them, we should be put to shame often by the humility found where we least suspected its existence, and the pride, envy, malice and impurity found beneath that exterior that seemed to hide a heart free from pride, guile and hypocrisy. And methinks if we were conscious of the pain, the wounds we inflict on many a sensitive and erring but struggling and earnest heart by our failure to appreciate their efforts and struggles and battles for the right, we would bow our heads and hearts in meekness, shame and humiliation often.

Then let us be careful, let us be slow to censure and condemn, but quick to appreciate and encourage. Above all, let us be careful that in our own eyes is found no beam ere we take the mote from our brother's eye; that in our own heart is found no evil, no pride, no sin, ere we cast a stone at "one of these little ones," lest we offend and ourselves fall under condemnation.

West Beaver Creek, Md.

Backbiting.

Backbiting is the habit of dogs, and only mean dogs at that. It certainly can not be a characteristic of good Christians; and as for sanctified persons, we would naturally conclude that they have no teeth to use in this way. It were impossible that they could be found biting at the back of a brother by sly inuendo, by damaging misrepresentation, by tale-bearing and gossip—so it would appear from what it is required in the Bible of Christians, and from what is claimed by all professors of sanctification. The Scriptures plainly forbid evil speaking, and all professors of perfect holiness assert that the blood of Jesus cleanses from all sin. But what are the facts revealed in practical life? We know that many converted persons are not saved from backbiting; it is a habit with them to do more or less of detraction. And is it not a sad fact that even those who witness to the attainment of full redemption are found sometimes nipping at the backs of their brethren? Their teeth are not sanctified, at least not wholly.—Dr. A. Lowry, in Divine Life.

Covetous men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death.—Spurgeon.

No man ever served God by doing things tomorrow. If we honor Christ, and are blessed, it is by the things which we do today.

It is greed, and laziness, and selfishness, not hunger, or weariness, or cold, that takes the dignity out of a man and makes him look mean.

One of our Lord's pregnant sayings, which fascinates the more it is pondered, was this: "He that believeth on me, the works that I do he shall do also; and greater things than these shall he do, because I go unto my Father." I do not try to open out these words, but one thing they tell unmistakably—the might of faith, herein echoing all scripture, which finds in faith the secrets of the greatest deeds and noblest lives.—Rev. Dr. James Culross.

We are often more ashamed than grieved and humbled for our sins. Our own consciousness of them, and of God's being privy to them, does not pain us near so much as it would to have them known to others. See, therefore, whether what you call your penitence is not more pride than anything else.